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been made over an adequate number of specimens. Stature and certain cranial measurements and indices provide the bulk of content in the literature to date.

Among resident Chileans, R. E. Latcham was one of the first to devote some attention to the physical anthropology of the Araucanians (1902). Local physicians from time to time have published brief notes; and such general historians as J. T. Medina and T. Guevara have devoted some space to physical anthropology. The most conspicuous recent development in the work at the Universidad de Concepción (under the leadership of Dr. Karl Otto Bonnkei and Dr. Alexander Lipschütz). A number of papers are appearing in two series (*Contribuciones a la Paleología Geográfica de Chile*, and *Contribuciones al Estudio de la Antropología Chilena*) published in the *Boletín de la Sociedad de Biología de Concepción*. Among these papers is a report on bloodtyping. G. Rohm in 1931 (Berlin and Madrid) published two papers on blood types among the Mapuche and Fuegians. Some of the earlier works include:

Alcide D. d'ORBIGNY: *L'homme américain*. 2 vols., Paris, 1839.

Léonce Pierre MANOUVRIER: "Sur les Araucans du Jardin d'Acclimatation," *Bulletin de la Société d'Anthropologie*, Paris, Ser. 3, VI, 727-32, 1883. [France 1850-1927 Paris.]

Herman F. C. Ten KATE: "Contribution à la crâniologie des Araucans Argentins," *Revista del Museo de La Plata*, IV, pp. 211-220, 1893. [Dutch physical anthropologist; lived for a time in Argentina; 1858-1931.]

R. E. LATCHAM: "Notes on Chilean Anthropology," JRAI, XXXIII, pp. 167-178, 1902.

R. E. LATCHAM: "Notes on the Physical Characteristics of the Araucans," JRAI, XXXIV, pp. 170-180, 1904. [Latcham lived for three years in Mallecu and Cautin.]

Ricardo E. LATCHAM: "Antropología chilena," *Revista del Museo de la Plata*, XVI, pp. 241-318, 1909.

Nello PUCCIONI: "Crani araucani e patagoni," *Archivio per l'Antropologia e la Etnologia*, XLII, 1912. [Italy, 1881-1937.]

Luis de HOYOS SAINZ: "Crânes fuégiens et araucans du musée anthropologique de Madrid," JSAP, n. s., X, pp. 181-194, 1913. [Spain, 1881- .]

ARCHAEOLOGY

The archaeology of Araucanía, as such, has not been done. There are no imposing ruins in central Chile and no scientific excavation has been done in this area. Consequently, with the lack of stratigraphic data, little can be done toward identifying material as Araucanian except from association with European artifacts, or through the frequently dubious channels of style design, and general typology. The sequence of peoples and cultures, the provenience of the Araucanians and their antiquity in central Chile, and the amount of Tiahuanaco, Chinca, Inca and other influences, are still moot matters—although many writers have solved all of these problems to their own

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satisfaction. From the Río Maule to Chiloé Island the chief archaeologic items are pictographs and petroglyphs, stone projectile points and holes and other weapons, stone rings (weights for digging sticks, or mano heads), rubbing stones, polishing stones, hammerstones, mills, adzes, hoes, gravers, knives, "bunting" holes, spindle whorls, stone and pottery pipes, teapots, and pottery. The chief archaeologic sites are boulder paintings, caves, coastal kitchen middens, small habitation, refuse and burial mounds (concrillo is term used for same), potsherd areas, and ruins sites. The area between the Maule and Río-Bío rivers is much richer than the wetter forested country to the south.

The men at present most active in the archaeology of Araucanía are Mr. Dillman S. Bullock, of El Vergel, Angol (Bullock lived some 10 years farther south in Araucanía, ca. 1907-1917, before coming to Angol in 1931), and Dr. Carlos Oliver Schneider, of the Universidad de Concepción. Latcham, Cyarsún, Looser, and others have worked in the area from time to time. Mr. Bullock (Methodist missionary, agricultural expert, and ornithologist, as well as archaeologist) has a small but excellent museum at El Vergel. Other museums containing material from Araucanía are in Temuco, Concepción, Santiago, and Valparaíso. The Museum of the American Indian-Heye Foundation in New York has the best collection of Araucanian material in the United States.

AUTHOR'S NOTE: Any corrections of errors of commission and omission will be greatly appreciated. It was impossible to compare many titles with the originals, and errors in pagination, volume, date of actual publication, capitalization, punctuation, and accentuation must occur. A common practice in Chile is the reprinting of separates from serials and periodicals with a different date, different pagination, often without mentioning the medium of original publication, and sometimes with a different title. In the case of many writers of the 16th, 17th, and 18th centuries, dates of birth and death are given variously by different authorities. The author has attempted to give these dates for all individuals concerning whom information was readily available. In the case of many individuals born in the middle third of the 19th century, it has not been possible to determine if they are still alive. [Date-?] means probably or definitely dead, but date not known. [Date-] means probably or definitely alive as of 1941. The names of the writers of non-Spanish origin often appear both in original form and in hispanized form. An attempt has been made to give (with the first citation) the complete baptismal form, wherever known, even though the name does not so appear on the work in question. Chileans are even more prone than most Latin Americans to use the complete form including surnames of both father and mother. [*Cf.* Luis Thayer Ojeda (1877-): "Orijen de los Apellidos en Chile." *Proceedings Second Pan American Scientific Congress*, Vol. I, pp. 61-112, 1917.]

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Pikunche
Argentine Araucanians

Bío-Bío River, very little is known. Cultural modifications had already come about in pre-Hispanic times as a result both of Inca occupation of the northern section of the region and of other, non-Inca influences. Soon after the Spanish Conquest, from 1550 and 1560 on, the whole region suffered radical cultural transformation. The early chroniclers have left us only the most fragmentary data on pre-Hispanic aboriginal *Picunche* culture. Presumably, it was of the same general pattern as the *Mapuche-Huilliche* culture, but in the absence of specific records we cannot be certain. The meager information at our command gives evidence of considerable identity, but also of some divergence.

Irrigation was practised as far south as the Rapel, but there were no terraces south of the Choapa (Latcham, 1928 a, pp. 135, 136). Huts were commonly of wattle-and-daub construction, rectangular, with thatched roofs (Molina, 1901, p. 122; Latcham, 1928 a, p. 136).

The weapons reported as having been used in the "valley of Maipo" (Maipo, near modern Santiago) in 1541 by the natives under Michimalonco were: Atlatls, bludgeons with metal points, short knives, pikes, heavy maces, very big bows with long thin arrows (Mariño de Lovera, 1865, pp. 46–47); in some of these weapons Inca influence may be suspected, as the Inca domination extended at the time well beyond the Maipo.

Clothing was very much like that of the *Mapuche-Huilliche*.

Mound burials are found archeologically in the region, with the body resting supine or on the side, sometimes face downward; some of the burials contain undecorated pottery; others, a black or dark pottery, sometimes polished and often adorned with figures of men and animals modeled in relief (Latcham, 1928 a, pp. 133, 135, 139).

On *Picunche* social and religious culture, we have no definite detailed information. (For fuller data on *Picunche* culture, cf. Latcham, 1928 a, ch. 7.)

CULTURE OF THE ARGENTINE ARAUCANIANS

In view of their geographical location and of certain cultural affinities, the 16th-, 17th-, and early 18th-century "*Peluenche*" of Mariño de Lovera, Rosales, and Pietas, living south of about lat. 37° or 38° S., are dealt with in the following section on the "*Peluenche*"; the later 18th- and early 19th-century "*Peluenche*" of Molina, Amat y Junient, Carvallo i Goyeneche, De la Cruz, and Poeppig, living in the Andean uplands and eastern slopes between about lat. 34° or 34° 30′ and 37° or 38° S., in the present section, although some of these latter "*Peluenche*" were located at the time in Chilean territory.

Our most important sources on the culture of the Argentine *Araucanians*, including these latter "*Peluenche*," with dates of observation where such are determinable, are: Molina (1878 a, 1878 b, 1901)

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animals. I want to help you; but you must speak our language." Since the boy grew up in the outlaw's family, he spoke perfect Araucanian. Later he found out who his own parents were, but he never went back to his family." The informant then told of Araucanians who were taken captive by Argentines and reared by them: "They learned perfect Spanish. My husband's two sisters were kidnaped by Whites when very small, and taken to Buenos Aires where they still live. They, too, do not want to return here to their people."

Another method by which the Araucanians learned Spanish was told by a woman who had heard old men tell about it: "When the Argentines came here and took over our land not one of our people knew enough Spanish words to talk with them. So they taught our people to speak Spanish. The commander of the army made our people stand in a row. Then he ordered one person after the other, down the row, to repeat Spanish words and sentences after him." She indicated individuals standing in a row and pointing a finger at each one successively said: 'You, you, say Buenos Dias!' 'You, next one, say Buenos tardes.' 'You, next one, say Buenos noches, my commander!' Our people could not pronounce the words as he did, although they tried hard enough. So the commander made them repeat and repeat and repeat the words. And that is how our people learned Spanish. Our people did not mind too much having to learn the Spanish language, but they resented it when they were made to march before the officers and speak Spanish words. The women were obliged to wear their chamall (homewoven clothes) and silver ornaments and their ojotas (footwear). Our people have disliked the Whites ever since for this." She halted a moment and added, "But they say they came to civilize us. In that time Araucanian men were drafted into Argentine military service where they learned to speak Spanish well. Upon their return home they taught it to others, especially to their children."

Informants were not aware of differences in their language as spoken by women and as spoken by men—something a non-Araucanian who had lived among Araucanians for many years was certain existed—unless variations such as the following were meant: A man addresses his father as chao; his mother as fuke; his brother and sister each as pilie; a woman does not use these words when addressing the same persons. A man speaks of his son as *fot'un*, and his daughter as lawe; a woman speaks of both as pulleli.

The Araucanians had no written language. Pictographs found in many places formerly occupied by Araucanians are not Araucanian, it appears. Salles, who had studied the pictographs in many places,

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had found no Araucanian who would make even a guess as to their origin. None of my Araucanian informants could give any explanation as to their origin or meaning. One said, "Our people did not write. These must have been written by other people, not by Araucanians. Our people made pottery and wove. We painted designs on pottery, but they had no meaning." Quoting Saiko, a non-Araucanian: "In 1948, I dug approximately 18 inches below the surface in this cave [Vega Valle] and found rhea bones, remnants of woven material, and remains of a fireplace. I am inclined to believe that the place in which pictographs are found were lookout points. I believe that the pictographs were either the observer's message or his observations made for the benefit of someone who was to replace him. Maybe Indian traders from the pampa, or from the south, or from Peru or Bolivia painted them." (Cf. also Bruch, 1901; Vignati, 1935; and Pedersen, 1953-1954, on pictographs in Argentina.)

Among pictographs in Territory Neuquén are those on Estancia La Primavera and Estancia Manuil Malal and in Vega Valle, Collúm Có, Quilaquina, Huechulafquen, Quillen, and Cerro Chenque; in Territory Chubut there are some on Estancia Nueva Lubecka.

We viewed those in Vega Valle (about 5 miles from San Martín de los Andes, approximately 180 feet above the highway that leads to Junin de los Andes; pls. 68, 69). All symbols are painted in red, some on the flat sides of protruding rocks exposed to sun and weather; others on angular surfaces of tumbled-down rocks; still others within a cave. Some symbols are arranged in horizontal lines; others in groups, helter-skelter. In order that they could be better photographed Saiko chalked several (pl. 69, *2*).

Pictographs seen by Saiko in other parts of Vega Valle and in Quilaquina nearby are also in red and are painted in caves and on exposed rock. In Melaquina they are red and in caves only; on Estancia La Primivera they are in caves but painted in red, blue, green, and white. The paint in all instances, Saiko observed, can be removed only with persistent scratching and then with difficulty. He believed the paint to have been a mixture of animal blood and soil. In no case had he found symbols incised in rock and then filled in with paint.

ORATORY

Oratory included not only facility in speaking publicly in an eloquent and effective manner, but also the ability to do so in the proper tone of voice—one similar to a chant. Before an orator gained recognition, he had also to prove his reliability as a messenger. A young

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Pictographs in Vega Valle near San Martin de los Andes: 1, Lobsting pictographs under the guidance of Jarosley ("Saiko") Swarycewski (right) and Sergio Shajowasi (center) of the offices of Parque Nacional de Lanin, San Martin de los Andes. Left, Margaret Mouflock, field assistant. 2, Pictographs found at the site.

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Pictographs: 1, "Saiko" pointing out pictographs found at site shown on plate 68, 1. 2. Pictographs at the same site chalked over by "Saiko" to facilitate photographing them.

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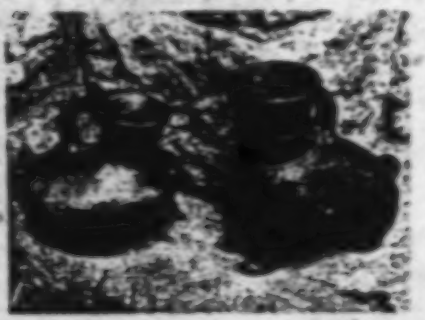
324
[115]
[172]



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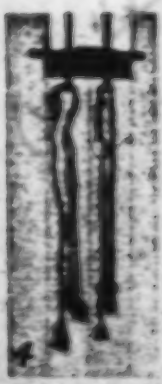
[411]



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Pottery and implements and objects of stone: 1, Jug (metawe), and 2, a ball of stone used in a boleadora. 3, Pottery pipe bowls, and 4, two boleadoras. (1, 2, 3, and 4, collection of Parque Nacional de Lanin.) 5 and 6, Two stones to which Araucanians attach significance. (Courtesy Bertha Ilg-Koessler.)

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to settle. The water that collected was poured off and handfuls of the potatoes squeezed to free them of any remaining water. The mass was then eaten either raw or slightly cooked. 252

Nuts from the cones of the araucaria (pl. 72, 3) were a staple food for families who lived where the tree grows. Families from other areas, too, migrated annually to collect them for their own consumption. Today families collect them for sale—at the time the present study was being made, several Quilaquina families went to Chinquilihuin to do so. "They pick kilos of them; we buy them from these people." Large groves of the araucaria are still found in Pulmari between Lake Tromen and the Magdalena Valley, and in the areas surrounding Lake Alumina, Lake Huechulafquen, and Lake Currhue Grande. Small groves and scattered trees are found at Lake Meliquina and Lake Carmen. The tree bears its first nuts when about 25 years old, and it takes 2 years for them to ripen. The nuts, white and almondlike and nearly the size of dates, are either roasted or cooked in meat stews. To roast them they are strung on a thread of sinew and hung at a little distance over the fire. In days when they were used as food by all families they were dried in sun and air and stored for future use. [222 262]

Wild apples (manzana silvestre) were dried on racks over fireplaces and then eaten both cooked and uncooked. This custom prevails today. An extra supply is stored. [222]

Among implements used in preparing and serving food in the early days were ollas, cántaros, metates and mullers, mortars and pestles, plates and bowls, cups, knives, pichañas, spoons, lupe, baskets, and winnowing trays. 415

Ollas (challa), large-mouthed pieces of pottery, were sufficiently fired to be used in cooking. They could be placed directly in the flames of the fireplace; not so cántaros. Cántaros (metawe, pl. 76, 1), large, narrow-mouthed pottery pitchers with one or two handles, were only sufficiently fired to be set in hot ashes or at the edge of the fire. Food could be simmered but not cooked in them. Cántaros were also used for storing food and for carrying and storing water. Ollas were always plain; cántaros sometimes resembled animals and were decorated. A pig-shaped, blackish-colored cántaro (pl. 76, 1) found in a grave in Pulmari, and now in the collection of Parque Nacional de Lanin in San Martín de los Andes, is 8 inches high, 7½ inches at greatest width, and 4 inches in diameter at the opening. A duck-shaped one (pl. 76, 1), found in a grave in Huechulafquen, is 7 inches high, 7½ inches at greatest width, and 3 inches in diameter at the opening. [415 172]

In 1950 workmen building a road found approximately 50 cántaros

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415 deposited under a large horizontally laid stone slab overgrown with shrubs near Mamuil Malál. Kolupan thought that women had put
172 them there in the days when the Araucanians were being chased off their lands, hoping to reclaim them sometime. "To make a good cántaro is a great deal of work," he noted; "these women probably thought of that when they hid them. Anyway, no one could have carried much pottery when fleeing."

412 Both metate and muller (kudi and fúmkudi) were of stone. The metate was somewhat U-shaped; the muller was slightly convex, and had both ends extending sufficiently beyond the metate to enable the woman to grasp them. "Obviously our people ground wheat or some sort of grain years ago," said an 80-year-old woman, "for frequently we find metates and mullers in graves and also on the surface of the land. If we find them on the surface, we usually find ollas and cántaros there also. Maybe these were the places from which our people were driven by other people."

Mortar and pestle, too, were of stone. They were used primarily for mixing condiments, especially chili and salt. One mortar seen was 4½ inches high and approximately 5½ inches at greatest width. The hole used for mixing is 2½ inches in diameter and 1½ inches deep.

415 The lupe is a 4-cornered piece of pottery made expressly for toasting grain. Bowls were made from pottery or were carved out of wood. Thick soups and thin stews were eaten from them. "No spoons were needed when we ate from bowls, for we drank the food directly from the bowl." Plates were made of pottery or of colihüe bark. When eating off plates, spoons were used. Foods that could be eaten with fingers, such as roasts, were served in one large dish carved from a tree trunk. "I still have one large dish that we used when I was a child, and that my father made; it is about so large [18 by 36 inches]."

[321] Spoons used in eating were made by boiling horn of cattle until it appeared white, when it was soft enough to be easily cut into any shape desired. Large spoons used in stirring food in ollas and in serving it were carved from wood of quebracho. "Many Araucanians are again making spoons of quebracho; those metal spoons we buy in the stores break at the junction of the handle and scoop." Knives, in the early days, were made of quebracho also, "but they were too dull to cut most things."

Cups were made of pottery and of the head end section of horn of cattle. The smaller opening of the horn was plugged with wood. A horn cup used in Quilaquina (collection of Parque Nacional de Lanin, specimen No. 100) is approximately 6 inches in height and 3½ inches in diameter at the opening. An 88-year-old woman had made pottery

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Decorations, if any, were painted or incised designs of lines and dots. The curator of Museo Nahuel Huapi believed them due to Quechua influence. No informant had painted designs on pottery, nor did any informant remember seeing anyone else do so. None attached any meaning to the designs. Informants had heard old persons say, however, that painting was done before pottery was fired. Paint was made by cooking earth with specific plants and then working the mush thoroughly with the hands. Dark blue was obtained by cooking earth with stems of maqui or michai; guanaco color, by cooking earth with bark of maitén. Black earth was used for black, "but we got it from the south; it is not found here."

FIG. 10.—Pottery designs. (Sketches made from potsherds the writer picked up at a grave disturbed by workmen digging a ditch near Collún Có.)

Potsherds of a dark color thrown out of a grave by workmen while digging a ditch near Collún Có in 1951 were decorated either with obliquely incised line designs, incised ridges, or elevated bands (fig. 10). One potsherd, painted white, is decorated with both horizontal and oblique brown lines.

SUMMARY

It is not clear whether the Araucanians in Argentina are indigenous or whether they migrated there from what is now Chile. In pre-Spanish days the Argentine Araucanians were hunters; in post-Spanish days they raised sheep, cattle, and horses, and were, to a small degree, interested in horticulture and agriculture. Today, having been dispossessed of their lands, they lease land for cultivation and grazing purposes. The Argentine Araucanians, along with the Chilean Araucanians, form the Araucanian linguistic family.